

# LONG ISLAND FORUM



THE BOWNE HOUSE, FLUSHING  
"Shrine to Religious Freedom"  
From Watercolor by Cyril A. Lewis  
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## THE LONG ISLAND FORUM

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**Maud Muller and Mary Bowne**  
 By Dr. Charles A. Huguenin  
 Whoever it was who told Henry  
 Collins Brown, founder in 1932 of  
 the Museum of the City of New  
 York, that the courtship of Mary  
 Bowne, the great-great-grand-  
 daughter of Quaker John Bowne  
 of Flushing, was the inspirational  
 source of Whittier's "Maud Muller"  
 we do not know. Mr. Brown does  
 not cite his authority in his "From  
 Alley Pond to Rockefeller Center."  
 Taking hearsay on blind faith  
 alone, Mr. Brown has proceeded to  
 link Mary Bowne, who was born at  
 Rocky Hill, Flushing, in 1754, with  
 Maud Muller so as to give his read-  
 ers the impression that Whittier's  
 poetic eye was upon the genealogy  
 of the Bowne Family when the  
 Quaker poet of New England  
 penned his well-known idyl,  
 "Maud Muller."

The assumption of any literary  
 connection between the actual  
 Mary Bowne and the fanciful Maud  
 Muller is unwarranted. Whittier  
 himself maintained that the story  
 of the poem had no foundation in  
 actual fact. The only common ele-  
 ment in both stories is the situa-  
 tion in which a wealthy bachelor  
 reins his horse to make a simple  
 request of a girl in rustic garb,  
 who is performing a chore on a  
 farm. Beyond this, parallelism in  
 the details of the two stories  
 ceases.

In the poem the bachelor is a  
 judge on horseback who on a sum-  
 mer's day interrupts Maud Muller  
 while she is raking hay to ask for  
 a drink of water. In the genealogy  
 of the Bowne Family the bachelor  
 is a wealthy merchant, Walter  
 Franklin of New York City, who,  
 seated in an elaborate brougham,  
 drives up at sunset to interrupt  
 Mary Bowne's milking a herd of  
 cows in the barnyard in order to  
 inquire the name of the owner of  
 the house.

Opportunity has unexpectedly  
 thrust itself upon both girls. Maud  
 Muller's reaction is characterized  
 by inertia, whereas that of Mary  
 Bowne is marked by enterprise.

While the smitten judge of the  
 poem fumbles awkwardly for an  
 excuse to dally, Maud Muller al-

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# William Wallace Tooker, Algonkinist

**A**MONG America's foremost Algonkinists was William Wallace Tooker, born at Sag Harbor, L. I., on January 14, 1848 and who died there August 2, 1917.

From early childhood, Tooker's life was packed with research in Algonkian lore. His first collection of arrowheads was started at age five and a half, when he picked up several good flints near Conklin's Point. Before 1895 his museum had grown to more than fifteen thousand relics; by 1911 Tooker's writings on Indian toponymy included at least eleven books, more than

*Dr. John C. Huden*

## Editor's Note

Over a period of several years the Forum has received many requests for a biographical sketch of William Wallace Tooker. In preparing this article, Dr. Huden has had the valued cooperation of Miss Russella J. Hazard of the John Jermain Memorial Library, Harlow Payne, Thomas Bisgood, Mrs. Ency Carruthers Beyer, and many other friends of his native Sag Harbor.

fifty pamphlets and literally hundreds of shorter documents.

Since 1900 practically every important compilation of Algonkian etymology has con-

tained references to Tooker's works. Bulletin 258 of the U.S. Geological Survey (1905) entitled "The Origin of Certain Place-Names in the United States" quotes him; in 1909 Dr. R. A. Douglas-Lithgow praised Tooker for his help in preparing "A Dictionary of Indian Place and Proper Names in New England". More recently (1950) Ralph Solecki, investigating the Indian fort at Cutchogue, L. I., for the Connecticut Archaeological Society gave Tooker much credit in the organization's Bulletin 24.

Continued next page



John Jermain Memorial Library, Sag Harbor

The genuine worth of Sag Harbor's savant was recognized by archivists, archaeologists, historians, linguists. In several cases Tooker unraveled meanings of Indian words where other experts had failed. For example, the name of the Missisquoi River in northwestern Vermont had baffled even the learned Sagamore Sozap-Lolo (Chief Joseph Laurent) of the Abnaki tribe which had anciently owned the Missisquoi valley; but in 1905 when asked to analyze the word, Mr. Tooker without any hesitation gave the translation as "great, grassy, marshy place". His verdict still stands.

Louis Tooker Vail, one of Long Island's most expert genealogists, states that his "famous uncle, William Wallace Tooker" was the first of five children (four sons, one daughter) born to William Henry Tooker and Virginia Victoria (Fordham) Tooker of Sag Harbor. William Henry Tooker traced his ancestry through several generations to John Tucker (born probably at Dartmouth, Devonshire, England in 1633) who died at West Tisbury, Martha's Vineyard, Mass., in 1681. John Tucker's son John insisted on spelling his name as it was pronounced, "Toocker".

On his mother's side, William Wallace Tooker descended from the Reverend Robert Fordham (1603-1674), pioneer minister at Hempstead, L. I. and second minister at Southampton, L. I. One of Tooker's great-grandfathers was David Frothingham, Long Island's first newspaper publisher.

Mr. Tooker's childhood was spent in "Boy's Paradise", as his fellow-townsmen (the poet George Sterling) later called Long Island. In the relatively happy years before the Civil War, Long Island was still wild, still unspoiled, still possessed of several ancient but recognizable Indian sites, untouched by builders' shovels. "He spent much of his

Continued Next Page

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time excavating in the old Indian fields at Shinnecock and Montauk; he also unearthed numerous Indian implements along the east shore of Sag Harbor where once was located the Indian village of Wegwaggonock", stated the Brooklyn "Eagle" on September 10, 1911.

Furthermore, when Tooker was growing up there were still quite a few local Indians. According to Jesse Foster Payne (aged 86) of North Haven (who more than forty years ago supervised the excavations at Mashashimuet) Mr. Tooker was well acquainted with King David Pharaoh of Montauk, who died in the 1870's; and Cornelius R. Sleight (aged 88) prominent in Sag Harbor affairs for three generations, has pointed out that the shipwreck of the Circassian which resulted in the death of so many Shinnecock braves did not occur until 1876. Hence the famed Algonkinist probably was acquainted with the Bunns, Cuffees, Kellisies and others who dwelled on the reservation near Southampton.

Sometime during his elementary school career, probably around 1860, Tooker fell from the loft in his father's barn. In so doing he incurred a spinal injury which kept him from strenuous physical activity for several years. In fact, he never fully recovered from the effects of this fall; much of the pain of his declining years has been attributed to this accident.

In 1862 he went to St. James, L. I., to study with the Reverend Charles S. Williams, a private tutor. The following year he returned to Sag Harbor and entered the Academy, hoping to prepare for Yale University. But his father was taken sick, and in February 1864 the Academy burned, so the youthful William gave most of his time in the years 1864-1865 to the Tooker store. Evenings he worked at home; town records, old deeds, maps, Indian grammars — practically all things pertaining to Algon-

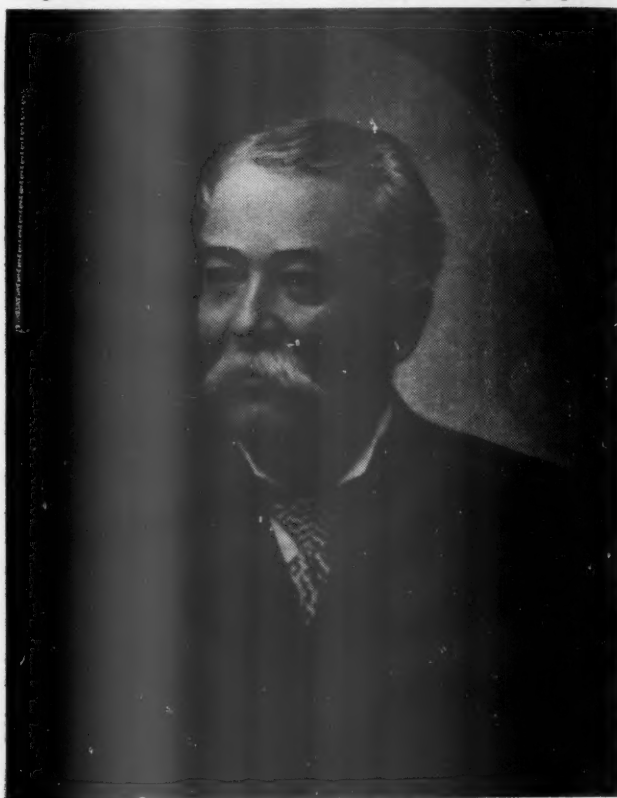
kian tribes were included in his self-imposed program of study. He corresponded freely with authorities in Yale and Harvard, establishing contacts with their librarians and archivists.

William became eighteen on January 14, 1866; the next day he entered the pharmacy of William Buck at Sag Harbor, where for more than three years he was employed as apprentice and clerk. In 1869 he interrupted his pharmaceutical studies to assist his grandfather, the well-known portrait painter Hubbard L. Fordham. In this connection Tooker's friend, the Hon. William S. Pelletreau, wrote in his History of Long Island "Finding art a rather precarious profession and having recovered his health, he (Tooker) reentered the drug store of William Buck as a partner."

On May 21, 1872 William Wallace Tooker married Lillia Byram Cartwright, daughter of Captain Thomas Cart-

wright of Shelter Island and Mary (Winters) Cartwright of Westhampton. Three years after his marriage he became the sole proprietor of the pharmacy which remained his main business enterprise until 1897 when illness forced his retirement.

For more than twenty years Tooker studied and wrote about Indian tribes which had inhabited Atlantic coastal areas from Nova Scotia to Virginia. His first major contribution on Indian affairs appeared in the Brooklyn Eagle Almanac for 1888. His connection with the Eagle was no accident. In 1887 the editor of the Almanac wrote to one of Tooker's correspondents, the famous Harvard professor N. S. Hosford, asking the college man to prepare a list of Long Island Indian place-names with their meanings. Dr. Hosford declined, as he did not have time to do the work, but he wrote, "There is a man in Sag Harbor, William Wallace Tooker, who can prepare this



William Wallace Tooker

list admirably." Accordingly the Eagle offered the assignment to Tooker, who started the project at once; the first list was published in 1888. The Indian names were so widely read and so warmly applauded that they became a regular feature in subsequent editions of the Almanac.

Other works appeared in rapid succession. In 1891, Francis P. Harper selected and published ten volumes of Tooker's essays under the title "Algonquian Series". These are still standard references wherever Indian place-names are discussed.

So the hobbies of youth became the mature avocations of the Sag Harbor scientist. An ever-increasing collection of artifacts was placed on display in his Main street pharmacy. Mr. H. N. Fordham, now in his eighty-fourth year, writes that "Mr. Tooker bought all sorts of Indian objects from me and other lads who hung around the drug-store." In the early 1890's folks who sold Tooker objects they had dug up from Montauk to Carnarsie, from Orient to Whitestone Landing, noticed that he was often in pain. By 1897 his health had failed so that he was forced to retire from the drug business. For a while he took part in civic affairs; he was police judge, a vestryman in Christ Episcopal Church, and secretary of Wampanamont Lodge No. 437, Free and Accepted Masons, as long as he was able to carry on.

Much of Tooker's time was spent in completing an Indian dictionary based on John Eliot's Indian Bible of the 1600's. This word-list contained more than five thousand entries in the Natick, an Algonkian dialect similar to the language used by Long Island Indians. Many of the words had notations concerning "certain peculiarities of Long Island place-names". These notes and his previous works apparently became the nucleus of his largest, last and best-known book, "Indian Place-Names on Long Island".

In the introduction to "Place-Names" Professor Alexander F. Chamberlin of Clark University wrote May 21, 1911: "True etymologies could be ascertained only by the most painstaking and intellectual examination, by one deeply acquainted with the speech of Indian inhabitants, old deeds, boundary descriptions, wills, etc., many of which can never again be appealed to since the flames have now consumed them altogether, in the recent burning of the Capitol at Albany". The appendix of this book contains a complete list of Tooker's "Algonquian Series" and other publications.

The story of Mr. Tooker's life after his retirement in 1897 is one of continuous physical suffering, and for a while at least, financial embarrassment. Apparently he was forced to sell his collections; in 1901 the Brooklyn Museum purchased practically all of his Indian artifacts. As he grew older, financial worries aggravated his illness, which Sag Harbor's venerable Dr. Morley B. Lewis (now 88) diagnosed as "the worst case of paralysis agitans I have ever seen". To all this was added the irreparable damage occasioned by the fall from the barn-loft in his childhood; the pain and the paralysis grew increasingly more intense, more apparent. Fortunately for all concerned, unexpected relief appeared in the form of a trust-fund established by Sag Harbor's patroness, Mrs. Russel Sage.

Around 1906 or 1907 Mrs.

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## Island Whalers Sailed Far

**N**OWADAYS, should a fishing trip consume over twenty-four hours, a luckless spouse would be well advised to bring home more than a fish story! Much less than a two-day absence often is occasion for a general alarm and police search. By contrast, consider the hardy souls who went awhaling. When a whaleship glided silently out of Sag Harbor for open sea, its captain and crew disappeared for months — even years — from the ken of their kin and friends. Our present-day rapid transportation and instantaneous communication are taken for granted. We need to hark back and re-discover those daring men of the deep who forsook a safe and tranquil countryside to go awhaling.

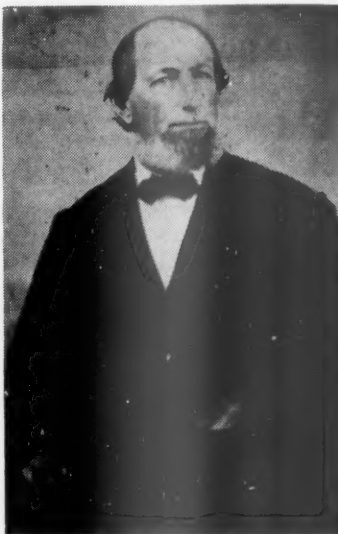
The whaler William Tell, in command of my grandfather, Capt. James Austin, sailed from Sag Harbor Sept. 8, 1857, and after twice circumventing the globe, was finally lost in the Arctic. The vessel foundered in 1859 off East Cape in the Behring Sea, where many a ship had gone to "Davy Jones Locker." It was the era when treacherous Behring Straits bore the grim appellation "graveyard of ships."

Today, the wreck of the William Tell might have sparked off an international "incident" between the United States and Russia, as formidable East Cape juts out like a finger from Siberia. As I narrated in the August 1954 issue of the Forum, officers and crew of the Tell were miraculously rescued by the whaleship Hibernian, Capt. Edwards, out of New Bedford and Honolulu-bound. Before being picked up the crew of the William Tell had spent many weeks living in igloos with the Eskimos. To point up the disparity between communication and transportation then and now, not until 1860

*Wilson L. Glover*

did survivors of the wrecked Tell reach Sag Harbor with first-hand accounts of the disaster.

Nevertheless, it remained for Capt. Smith French, brother of famed whaling men Hannibal and Stephen French, to chalk up an all-time record for long voyages with the Long Island fleet. In 1849 Capt. French, as master of the whaleship John Wells (one of the larger craft, in the class of the William Tell), returned to Sag Harbor with a banner catch of sperm, whalebone and oil. After scarcely a brief re-



Capt. James L. Austin

spite, Capt Smith French assumed command of the Concordia, an older vessel plying the seas since 1837. Reputedly, this old whaler had made 12 voyages out of the Harbor, earning for its owners the tidy sum of \$234,000.

In that one-hundred year pre-inflationary period a quarter-million dollar revenue was indeed big money! Capt. French's record-breaking voyage began when he set sail on the Concordia in the year

1849, and was consummated upon his return one day in 1854! The "sojourn" had lasted exactly 4 years and eight months.

Apparently Capt. French was genuine master of both ships and men, for his services seemed ever in demand. Almost immediately following this nearly five-year absence from the home port, he was placed in command of the Montauk, and again put out to sea.

The 512-ton Montauk was at once the pride and mammoth of the fleet! As the months turned into years, nothing was heard of Capt. French or the Montauk. But he had been gone only a trifle over two years. At the close of the third year, however, with nary a word of the whaler, Sag Harbor folk did commence to feel that Capt. French and crew were "somewhat overdue." Still, it was rationalized, the Captain was renowned for his tardy returns! "Remember that time on the Concordia?—took him 4 years and eight months!"

At the beginning of the fifth year, though, even nonchalant Sag Harbor grew restive — downright apprehensive. In the latter part of that year the vessel was generally conceded to have foundered with all hands. "Otherwise," Harbor folk reasoned, "What could be keeping 'em?" Now nearly five years had elapsed since the out-bound Montauk, with Capt. French and crew, had faded into the mists of the Bay.

Then, suddenly on the morning of June 26, 1859, surprised Sag Harbor villagers saw the old whaler's flag flung to the breeze, signifying "Ship-in-the Bay!" It may well be imagined with what jubilation the long-lost Captain and crew were greeted when the big Montauk docked from its "extended fishing trip." Prob-



ably no alibi was needed, as the Montauk brought home a cargo of sperm, whale oil and bone worth many thousands of dollars. The voyage had consumed 4 years, 10 months, which beat his previous record.

Years later, Capt. Smith French was signally honored and cited by the British Government in recognition of his aid to the distressed crew of the English barque Bogata, enroute from Glasgow to Penang, China, carrying coal and gunpowder. Late in the watch on the night of Sept. 11, 1868, the vessel was discovered to be afire. Capt. Jones of the Bogata, in finest

British tradition, stood calmly on the bridge and ordered every last keg of powder to be heaved overboard.

There was no sign of panic. Officers and crew alike stood by until at length the blazing inferno drove them into open boats. What before had been a mere zephyr of a breeze, now bellowed into a gale. Mountainous seas buffeted the life boats as if they were match boxes. Providentially, in spite of wind and wave, the doughty English crew finally made a safe if battered landing on the Isle of Tristan D'Acunah.

A few days later the Highland Mary, commanded by Capt. Smith French, hove into sight. Sizing up their predicament, Capt. French consented to transport the valiant crew of the Bogata to Cape Good Hope, although it would take him considerably off his course to New Zealand. Sometime later, the Highland Mary came upon the scene of the wrecked Bogata, and minute inspection was unnecessary to reveal the hull a burnt-out shell and menace to navigation. Thereupon, Capt. French ordered the hull sunk.

Not many days passed before the dark shape of a ship loomed on the horizon, and later crossed the Highland Mary's bow. The vessel proved to be the City of Dublin (out of that city) and bound for Cape Good Hope. After brief dalliance, the Englishmen were transferred aboard the Irish boat, and the Highland Mary again nosed onto her course for far away New

Zealand.

In the month of January, 1869, Her Majesty's Government, through the American Consulate, presented Capt. Smith French a gold watch, with Citation reading: "I am desired to inform you (the Consul) that a gold watch has been awarded to Captain Smith French in testimony of his service to British seamen, and it will be forwarded to him through his own American Government."

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## Early Quakers and Mighty Oaks

THERE is a great deal of interest connected with the story of the Quakers on Long Island, much of which may be gleaned from a study of their old meeting houses which have changed little since their erection during the seventeenth and eighteenth centuries.

To anyone desiring a glimpse into the past the writer suggests that he take a close and unhurried look at one or more of these at Flushing, Manhasset, Matinecock or any of the other ancient structures where the Society of Friends holds its meetings for worship on "First Days", (Sundays). Or, better still, he might attend a Friends' meeting some Sunday to enjoy an interesting and memorable experience. Members of the Society are always happy to welcome visitors and it is more than likely that they would be glad to point out some of the unique features of the building and grounds after the service.

In this article I should like to call attention to some inter-

*Robert R. Coles*

esting features of these old Quaker meeting houses in general, and include just a few words concerning the early experiences of the Quakers on Long Island. In future issues of the Forum I hope to tell a little about some of the old meeting houses that are now standing and in use.

Many of the standard histories describe the experiences of the earliest Quakers on Long Island. They tell of the very difficult times experienced by these non-conformists during the latter half of the seventeenth century, when their preachers attempted to spread their doctrine among the colonists. This story is related admirably by the late Jaqueline Overton, in Bailey's "Long Island History".

The founder of the Society of Friends, as the group is properly known, was a man named George Fox who was born in England, in 1624. He was the son of a weaver and during his youth was apprenticed to a shoemaker, although

he spent much of his time in those days tending sheep. During the long hours that he spent alone beneath the open sky his mind dwelt considerably on spiritual matters and he became greatly perplexed over the ritual of the established church, which failed to satisfy his inner yearning for a closeness to God. He felt that much of it was artificial and insincere. One of his firmest convictions was that every person has a spark of the divine spirit within him and that when two or more are gathered together in silence and meditation members of the group would at certain times be inspired to express their feelings openly for the benefit of all. He also felt that all men were equal in God's sight and recognized no high or low among the individuals of any group or among the different races of men.

These are just a few of the beliefs he held. There were, of course, many others, but all were much opposed to the established ways of both the

*Continued on page 155*



White Oak at Quaker Meeting House, Locust Valley

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## Maud Muller and Mary Bowne

Continued from page 142

lows the chance to elude her. The rest of the poem is a lament as the two find uncongenial mates and seek escape in futile dreams of what might have been.

Contrariwise Mary Bowne, who according to Brown was "nobody's fool" and "knew a good thing when she saw it," snatches the opportunity with remarkable initiative and asks the driver of the brougham into the house of her father, Daniel Bowne. While Walter Franklin discusses husbandry with her parent, she slips hastily into her boudoir to smooth her tresses and to cover her neck and bosom with a fine lawn kerchief before appearing with a tea tray. Her blush in acknowledgment to her father's superfluous introduction settles the matter for the wealthy young bachelor. After three visits he asks her hand in marriage, and the erstwhile milkmaid finds herself at his side in his chariot on the way to take possession as mistress of the most elegant house in New York City, in Cherry Street near the corner of Pearl Street.

Maud Muller becomes household drudge for a brood of children by a poor, unlearned man, who nightly grumbles and dozes over a pipe and a mug. Mary (Bowne) Franklin rears three beautiful daughters in a world of fashion, wholly divorced from the simplicity of her early Quaker training. Outliving her husband, the rich, young widow remarries. Her second husband is a Presbyterian named Osgood, who held a government post—probably that of commissary of the army in Washington's time.

Internal evidence obviously precludes any literary association of Maud Muller with Mary Bowne.

## Drowning of Capt. Mott

In my youth Christian Hook was a community with a very few houses bordering on a creek leading to the bay, just south of Oceanside. How it was named I do not know, but it was a befitting title. The Oceanside Church was attended regularly by most of the God-fearing, honest and thrifty people of Christian Hook. Here stood Davison's general store and post office. Here, too, one Captain Mott had a dock and oyster house on the creek. He was a well known oyster planter and dealer, a leader in business and local affairs, and a man of great integrity. It was a sad time for the whole township when an unusual accident cost the Captain his life.

As I recall the circumstances, back in the 1870s or 80s, Captain Mott left his dock one cold winter's morning to sail to his oyster

Continued on next page

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## Drowning of Capt. Mott

Continued from page 150

grounds out in the bay. His boat was discovered some time later, anchored, but the good Captain was not aboard. Eventually searchers recovered the body from the bay bottom where it had been held trussed up in the anchor rope. It seems that in casting the anchor, he had become entangled in the line and was yanked overboard. Encumbered by boots and heavy clothing he had had no chance to escape drowning.

George E. Hart  
Wading River

## "Famous Signers"

"Famous Signers of the Declaration," the latest book by Dorothy Horton McGee of Roslyn Heights, contains much more history than the title would imply. It is really the story of the movement that culminated in the Declaration being adopted and the essential steps which brought the revolutionary document to fruition are listed chronologically. This is a very important part of Miss McGee's achievement. Having absorbed this preliminary data, the reader has a greater appreciation of the courage of the men who affixed their signatures to the resolution that declared the Colonies free and independent of Great Britain.

There is of course a special appeal to Long Islanders as among Miss McGee's biographical sketches are those of General William Floyd of Mastic, Suffolk County, Long Island's only native-born Signer; Francis Lewis of Whitestone in Queens County, and Philip Livingston who maintained a Long Island estate which overlooked the East River from Brooklyn Heights. He was, however, a native of Albany and a voting resident of New York County.

To anyone and everyone interested in this period of American history, however, the book has special value for reference purposes. Although the author certainly shows no favoritism in her treatment of these great Patriots, from the biographical sketches included the reader may make his own appraisal of the part each one performed and obtain a pretty good idea, too, of each Signer's personality and to what extent it was felt among his colleagues. Since reading the book we have a far better conception of the greatness of this distinguished group of Americans.

The book, published by Dodd, Mead & Company, should surely be in every public library. It is listed at \$3 and may be obtained through the Forum.

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## Excellent Is "Ship Ashore!"

Described on the title page as "a record of maritime disasters off Montauk and eastern Long Island, 1640-1955", Jeanette Edwards Rat-tray's book, "Ship Ashore!" is indeed a fine piece of work from both the research and writing stand-points. Published by Coward-McCann and listed at \$5, the volume is, in the author's own words, "dedicated to the old-time Life Saving crews and surf men and the present-day Coast Guard, with admiration and respect."

The earliest disaster described by Mrs. Ratray, who is editor of The East Hampton Star, is the stranding and loss of the Dutch ship Prins Maurits on the outer beach opposite Carman's River in 1657. It was first of a long line of sailing vessels which met their doom in island waters and a sur-prising amount of detail is given by the author in many cases.

Besides shipwrecks, however, the book gives an account of the lighthouses that guard the sealanes off the island, chronological and alphabetical lists of the vessels in distress in Long Island waters covering a period of more than 300 years, and numerous other appropriate data. Its illustrations of some of the old ships wrecked here-abouts adds greatly to the work which we can heartily recommend to our readers.

## Scanandoah's Grave

I sure get a lot of enjoyment out of the Forum. Thanks a lot for publishing such a magazine. Old Scanandoah, the Indian chief who was boss of this (upstate) territory, is buried in Forest Hills cemetery in Utica.

Percy E. Wells  
Sauquoit, N. Y.

## World Without Phones

Mr. (Arch) Young of Mineola gave us an interesting picture of how the telephone came to Green-port and other Southold town vil-lages (in the June Forum). But I sometimes think the world was better and life was easier before the telephone gave unknown solici-tors an entry into the privacy of our homes. Jonathan P. Perkhams, Yonkers.

## Cockenoe-de-Long Island

Yes, in answer to several letters, the first word of Dr. Huden's arti-cle in the June Forum should have been He instead of We.

Dr. Huden did well to tell your readers about the great Indian Cockenoe. Too little had been told before. (Mrs.) Grace T. Fletcher, Hempstead.

*Sillworth*

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## Indians of Ye Little Neck

**T**HOMPSON, in his history, says that the chief of the Setauket tribe made his home on the neck of land on which I now live. This neck has had many names. The Indians called it Minasseroke (which meant Island of Huckleberries); the early settlers called it Ye Little Neck, and Col. Wm. Smith (Tangier) made it part of his Manor of St. George. When the land was divided between his two sons, the land on the south side of Long Island kept the original name while this neck was known as St. George's Manor. Now it is generally called Strong's Neck.

Tradition says that the Indian chief lived by the salt pond on the east side of the Neck. Once a professor from

*Kate Wheeler Strong*

Yale, with helpers, got permission to dig a deep ditch beside the pond. All he found was many clam shells, two bone needles, and a tiny deer bone. The trouble was that we none of us knew the best place to dig.

Years later, when top soil was taken off the land to the north of us, they found many pot-holes containing bones and pieces of broken pottery. One of the most interesting things to me was evidently done by a little Indian girl making mud-pies, while her mother was making pottery. The girl had packed the clay into a clam shell and the result was as perfect as when she had made it.

Every spring, when the frost came out of the ground, one found arrowheads everywhere, and sometimes a lucky person found an ax-head or one of the scrapers used in making their dugout canoes. Once my brother found, in the roots of a fallen tree, part of a stone bowl. This has been identified as belonging to a much earlier civilization, the Red Paint People. Their graves have been discovered on the east end of Long Island, always containing red paint, but as far as I have heard their dwelling places have not been found.

The early settlers found the Setauket Indians friendly and often used their help. An old document, written in unfaded

*Continued next page*

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black walnut ink, is typical of bargains made with them. So I copy it here.

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When William Satterley fell into the Great South Bay in the early part of the 18th century, he was rescued by an Indian squaw. He was so grateful, he gave her a "dutch" blanket every year. I wonder if any reader knows what a dutch blanket was.

My father said that even when he was a boy there were no Setauket Indians left. All Indians around here were from other tribes. The Indian I remember best was Jerry Cuffee. From his name he was evidently connected with

the family of the missionary, Paul Cuffee.

I have been told he was bound out to the Woodhulls at an early age. When he was 21 he was given a "freedom suit," and a Bible, and set forth to see the world. It was not long before he was back, settled in a little cabin on the Woodhull farm, and worked for them the rest of his life.

Old Jerry was fond of the wild asparagus that grew on the shores of the bays as was my father. It was often a question who would find it first. Setauket is now celebrating 300 years since its founding as the first settlement in Brookhaven Town and it seems only right that we should give a thought to those Setauket Indians. They were such friends of the early settlers that there was no need to build block houses. Nor did the white womenfolk lie awake nights listening in terror for the sound of a war whoop. Peace to their memory.

Wm. Wallace Tooker

Continued from page 146

Sage became concerned lest

Mr. Tooker's work be abandoned before completion. "She opened an account in a New York bank which he drew on freely" says Rev. William Rohms, a prominent Sag Harbor nonogenarian, "so Tooker had every attention and was relieved of financial worries". William Jobe, 96, states that "Mrs. Sage had secretaries come to the Tooker home each day for as long as he could work." Among these amanuenses was Miss Anna Mulford, who "gave most valued help" in preparing the manuscript for the 1911 book.

Until she died in November, 1909 Tooker's wife, Lillia Byram Tooker, was his constant companion and devoted nurse. "There were no children born to the Tookers, so they were wrapped up in each other" writes Alberta E. Edwards (Mrs. Otis A. Edwards of Sag Harbor, aged 88); "I was personally well acquainted with both of them and enjoyed the hospitality of their East Hampton Street home".

After Mrs. Tooker's passing the chief care for Mr. Tooker devolved upon Charles Parks

Continued on page 158

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**Quakers and Oaks**

Continued from page 149

church and state, and it was highly dangerous to express them openly in England at that time as Fox soon learned. He and his followers were continually persecuted and some were even executed for preaching their doctrine to gatherings throughout the land.

Apparently the first appearance of the Quakers on Long Island was in the summer of 1657, when Robert Hodgson who had come over from England on the ship "Woodhouse" preached to a group of sympathizers at the home of Lady Deborah Moody, at Gravesend, on the extreme western end of the island. This was much to the consternation of the Dutch authorities both there and in neighboring towns. It preceded by fifteen years the building of the first meeting house on the island at Oyster Bay, in 1672.

From Gravesend, Hodgson traveled to Hempstead where he attempted to preach but was confined to a house by

the Justice of the Peace. Even there he managed to address a gathering through an open window, although his defiance of orders resulted in his being sent to New Amsterdam where he was thrown into jail for several months and later exiled to Rhode Island.

Despite the slow means of communication at the time, it is amazing how fast the doctrine of Quakerism spread throughout Long Island after Robert Hodgson's visit.

The history of its development in such communities as Flushing, Manhasset, Matinecock, Oyster Bay, Jericho, Westbury and elsewhere makes interesting reading. Groups of Friends met in private homes and in barns. Often they felt it expedient to

meet secretly. Sometimes they attracted such large numbers that their meetings for worship were held out of doors, often in the shade of towering oaks, some of which are still standing.

The spirit of Quakerism on Long Island was given increased impetus by the visit of George Fox to this country, in 1672, at which time he preached to large gatherings of Friends at Gravesend, Flushing and Oyster Bay. These meetings were held out of doors. The meeting at Flushing occurred near the home of John and Hannah Bowne under large oak trees that were standing until recently and were known far and wide as the "Fox Oaks".

Continued on next page

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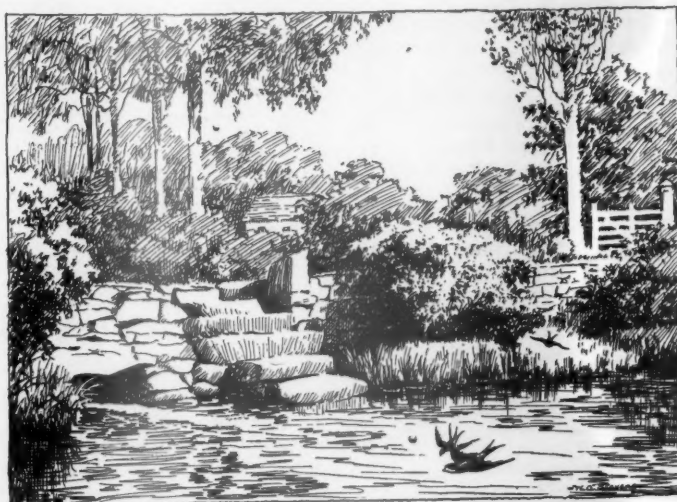
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Pictured here is the gown which that year won for her The New York Times American Design Contest. Her sensitive perception found in a "Nocturne" painted by Whistler the subtle form and harmonious color which she used for this evening gown that won her the first prize. This was the original big test and promotion of native

American creative ability in the field of fashion, of which Edward Bok, then editor of The Ladies Home Journal, was a foremost sponsor.

Mr. Bok had the foresight in 1913 to sponsor American fashions

for American women, but even his prescience could not forecast the outcome — that fashion would develop into a \$20-billion-a-year industry for the United States, according to latest 1955 statistics. Mr. Bok was also Chairman of the Committee of Awards in this 1913 New York Times Contest in which Miss Traphagen won first prize. He said, "What the French have done and are doing, we must now do . . . Miss Traphagen does this when she goes to Whistler's 'Nocturne' and creates a dress. Far more original is this than anything Paris has done for years."

As well as being its founder, Miss Traphagen is director of the Traphagen School of Fashion where she has been training young Americans for all branches of the fashion industry for 32 years.



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Continued next page



Quakers has survived for centuries and is evident to anyone who will investigate their meeting house yards today.

There are certain elements that blend naturally in any picture, like stars in a midnight sky or screaming gulls along the shore. On Long Island the association of ancient trees and old Quaker houses seems of a similar nature.

While many well known species of native and introduced trees are seen growing in meeting house yards on Long Island, I have been particularly impressed by the many giant oaks in whose shade some of our most venerable old meeting houses have stood for centuries. One of these grows in front of the meeting house at Manhasset and another spreads its sturdy branches about 100 feet south of the Matinecock meeting house, near the eastern boundary of Glen Cove.

Although it is impossible to determine the exact age of these huge forest denizens while they remain standing, it is certain that both are very ancient and were probably good sized when the meeting houses were built.

Certainly both the old buildings and the trees are among the oldest residents of the community and together they offer a welcome oasis of quietude in which the passerby may escape briefly from the noise and anxiety of a confused world.

It is very appropriate that Quaker meeting houses and oak trees should belong in the same picture, since both possess many of the same sterling qualities. The charm of each is inherent in its rugged design and simplicity and in the way they both blend so perfectly with their natural surroundings.

Another interesting feature that oak trees share with meeting houses is that they harmonize as naturally with the modern setting as with that of colonial days or any era through the years. Both possess the same basic design today that they did two or

more centuries ago. We might say that both were built to be functional long before the present trend of "functional architecture" became so popular. Without frills, they both symbolize the qualities of strength and stability, and exhibit a natural charm that it would be hard to improve.

While we cannot as yet determine the exact age of either of these old trees, I have good reason to believe that the one at the Matinecock meeting house is at least 300 years of age and perhaps much older.

In the summer of 1946 a white oak of considerably less diameter than the one to the front of the building was felled at the back or north side. Upon counting its annual rings I found it to be upwards of 230 years of age. That would indicate that it had been a young tree in 1716, or some nine years before the erection of the meeting house, in 1725. Since the one in front of the meeting house is of very much greater diameter, as is the one at Manhasset, I

am reasonably certain that they are both older than the one felled in 1946.

While important, these trees are only part of the picture that meets the eye when we visit one of these old meeting houses. The observing visitor will discover dozens of other interesting things to attract his attention.

In many meeting house yards the old horse sheds are still standing to remind us of a less hurried age when grandpa and grandma hitched up old Dobbin and drove forth on "First Day" mornings over dusty roads or through the mud in the springtime.

Many of the meeting houses are still heated by old-fashioned wood burning stoves and in the small panes of some of the windows is seen some of the same irregular glass that was placed there two or more centuries ago. Through these the youngsters of today look during the silence, hoping for an opportunity of sighting a squirrel or blue jay as did other generations of children of long ago, while



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their parents sit in quiet meditation, waiting for "the spirit to move them".

In future issues of the Forum we shall take a close look at some of these ancient meeting houses to discover some of their interesting features. We shall try to view some of the intimate details of their construction and learn a little about old Queker customs on Long Island and see how they have evolved with the changing times.

#### Wm. Wallace Tooker

Continued from page 154

and his wife Barbara, who "waited on him hand and foot". Deep in sorrow, Mr. Tooker continued his daily stint with the secretaries until sometime in 1910 when finally his notes had been transformed into "a marketable manuscript". The next year, the John Jermain Memorial Library (which had been established and endowed by Mrs. Sage, who had also given Sag Harbor its Pierson High School and its Mashashimuet Park) arranged with G. P. Putnam's Sons to publish "Indian Place-Names on Long Island", by William Wallace

Tooker. This book, the definitive work of its class, was fittingly dedicated to "Margaret Olivia Sage, whose benefactions are world-wide".

Mr. Tooker lingered for some half-dozen years after the publication of "Place-Names". His kindness and consideration at all times shone through his suffering, but one would scarcely guess that his frail body once contained the spark, the will-to-victory that had enabled him to do so much, so well. He knew he was just lingering, waiting. His big book had been published; his notes and manuscripts had been carefully sorted and stored in the John Jermain Memorial Library. His grand collections had been placed in the Brooklyn Museum. His brain-children, the only children he had ever had, were safe for posterity. His work was done, well done.

When death came to William Wallace Tooker on August 2, 1917 the Brooklyn Eagle said editorially "Long Island loses its most distinguished student of the Indian and his language. Mr. Tooker was an authority, and his works have been widely quoted".

Mr. Tooker's funeral was held Sunday, August fifth, nineteen seventeen at four o'clock in the afternoon with the Reverend Francis Vinton Baer of Christ Episcopal Church officiating. Burial with Masonic honor by Wam-

ponamon Lodge followed in the family plot.

So there in peaceful Oak-land Cemetery at Sag Harbor rests William Wallace Tooker, the most renowned of Long Island's Algonkinists.

#### L. I. FORUM INDEX

The Queens Borough Public Library, 89-14 Parsons Blvd., Jamaica, sells a complete index of the Long Island Forum for the years 1938-1947 inclusive, at \$1 postpaid. Also for the years 1948-1952 inclusive, at 50 cents postpaid. They were compiled by Miss Marguerite V. Doggett, Librarian L. I. Collection, and may be obtained by addressing her at the Library.

"The Thirteen Tribes" by Paul Bailey, \$1. Long Island Forum, Amityville.

Although I am subscribing to too many magazines, I cannot give up the Long Island Forum. (Miss) Louise E. Ockers, Oakdale.

We sure do enjoy the Forum and would miss it terribly if it stopped coming. Mrs. Sidney Gerodette, Patchogue.

#### Gardiner A Loyalist

Dr. Nathaniel Gardiner, who visited the East Hampton home of his loyalist father Col. Abraham Gardiner while Major Andre was quartered there, became a member of the New York State legislature after the war. He had studied medicine under the noted Drs. Shippen and Rush of Philadelphia. He served during the war in the First N. L. Regiment. Col. Gardiner administered the oath of allegiance to the people of East Hampton and Southampton, willy nilly.

Upton Downs, Southold

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### Horseshoe Crab Chowder

I guess Julian Denton Smith, your always interesting nature editor, writing on "inedible" horseshoe crabs in the May Forum, never heard of the oldtime shore-front eating place that specialized in "horseshoe crab chowder." Folks who tried it described the course as a real delicacy. But eventually the secret came out. It was just plain crab chowder served in a horseshoe crab shell inside a huge bowl draped with seaweed. This was before my day but I've heard it spoken of.

Clarence Osborn Wicks  
Long Island City

### We Want Criticisms

I have seen nothing in the Forum in some years from the pen of . . . How come? (Sender's name omitted).

Note: When a writer, even though he be an official town historian, resents having his articles criticized by Forum readers, we reject his articles thereafter. Editor.

### 61 Years Married

You may like to know that Mr. and Mrs. C. G. Slaterbeck, two ardent Forum readers, observed their 61st wedding anniversary on May 30 at their Flatbush home, with their son, daughter, seven grand and seven great-grandchildren. I enjoy reading Mrs. Slaterbeck's occasional reminiscences of Southold town in the Forum.

Corye K. Smith  
Brooklyn

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